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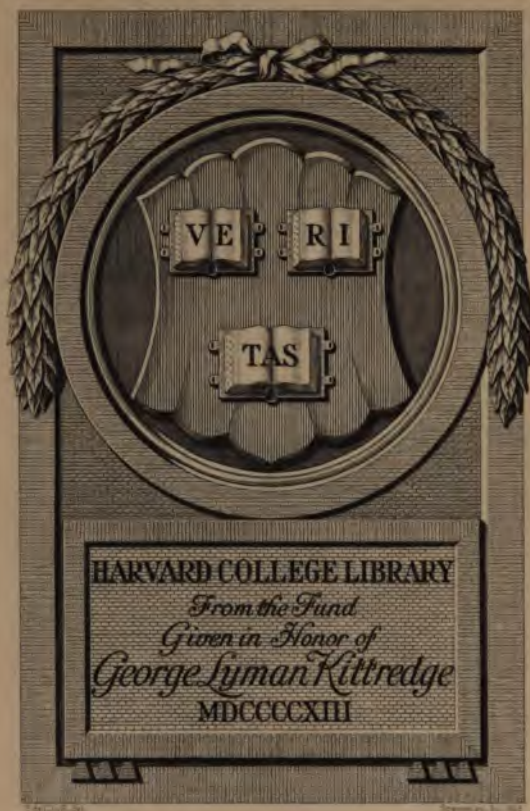
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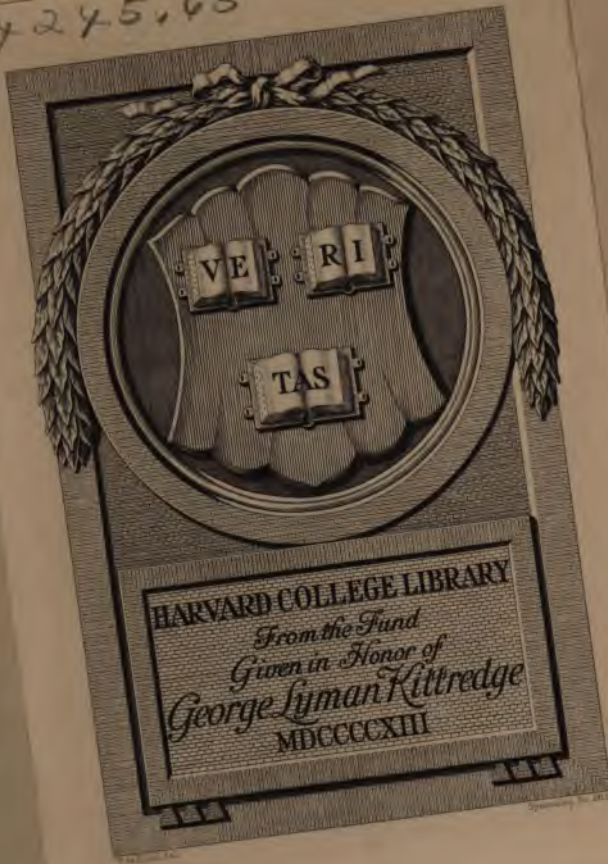
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**ANTIPAS;** *dia 7/05*

A

**SOLEMN APPEAL**

TO THE RIGHT REVEREND

**THE ARCHBISHOPS AND BISHOPS**

OF THE

**UNITED CHURCHES OF ENGLAND AND IRELAND;**

WITH REFERENCE TO

**SEVERAL BILLS**

PASSED, OR PASSING THROUGH

**THE IMPERIAL PARLIAMENT;**

ESPECIALLY THAT CONCERNING

**Witchcraft and Sorcery.**

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*"Come, let him that standeth on the watch-tower, report what he seeth."*

*Isa. xxi. 6. Bishop Horsley's Translation.*

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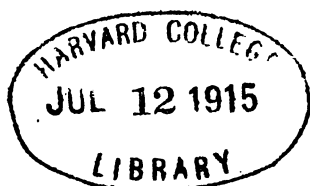
LONDON:

**WILLIAM STOCKDALE,**

**Nº. 179, PICCADILLY.**

**MDCCCXXI.**

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*Hittredge fund*

TO  
THE RIGHT REVEREND  
THE ARCHBISHOPS AND BISHOPS  
OF THE  
UNITED CHURCHES  
OF  
*ENGLAND AND IRELAND.*

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MY LORDS,

NO sentiment was ever more generally, or more justly approved, than that of our illustrious Nelson, "ENGLAND EXPECTS THAT  
"EVERY MAN WILL DO HIS DUTY." Such an appeal to the sense of the whole country could not fail to rouse its defenders to exertion in the moment of doubtful warfare,—could not but absorb every personal and private feeling in the claims of national obligation.

B

If such be the expectation of the State concerning those to whom her belligerent powers are confided—on whose conduct her political relations depend; with equal justice may the Church demand extraordinary exertions from the guardians of her spiritual welfare, whenever she may be placed in circumstances of equal, or of more imminent peril. And such, my Lords, it must be avowed, is her present condition: all that is dear to the name of Christian, all that belongs to that character, is now at stake, and depends, humanly speaking, on the issue of a warfare to which that, the weapons whereof are carnal, dreadful and destructive as it is, bears no comparison of importance.

To your Lordships, therefore, as to the delegated defenders of our faith, and to the constituted guardians of our church, an earnest and solemn appeal cannot be unseasonable: it may proceed with the strictest propriety even from the meanest member of her establishment. If a ship be endangered by a rock at midnight, the seaman who should perceive it, and not cry out,

would be as criminal as the commander, who, *after an awakening notice*, should lie down again to sleep, and refuse to give directions for the safety of the vessel. The watchman of a city, should he neglect to sound his alarum at the commencement of a conflagration, would justly be involved in the guilt of an incendiary. *Every man is expected to do his duty* as a CHRISTIAN, no less than as a *subject*; and the heaviest penalties are repeatedly denounced with divine authority, against the neglect of timely warning in the spiritual dangers and warfare of the Church of God.

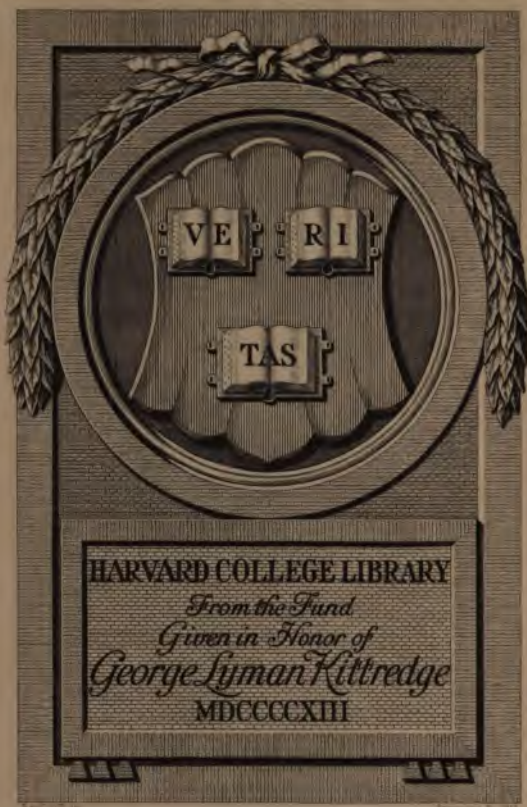
Had such an appeal been made to your Lordships in a respectful but forcible manner, before the fatal removal of those outworks which the piety and wisdom of our ancestors had raised against the most daring enemies of Religion, the torrent of infidelity would have been stemmed, or diverted from its course; it could not have inundated, as it has since done, every street in our cities, and every village in our land. A firm and united stand on the part of your Lordships,

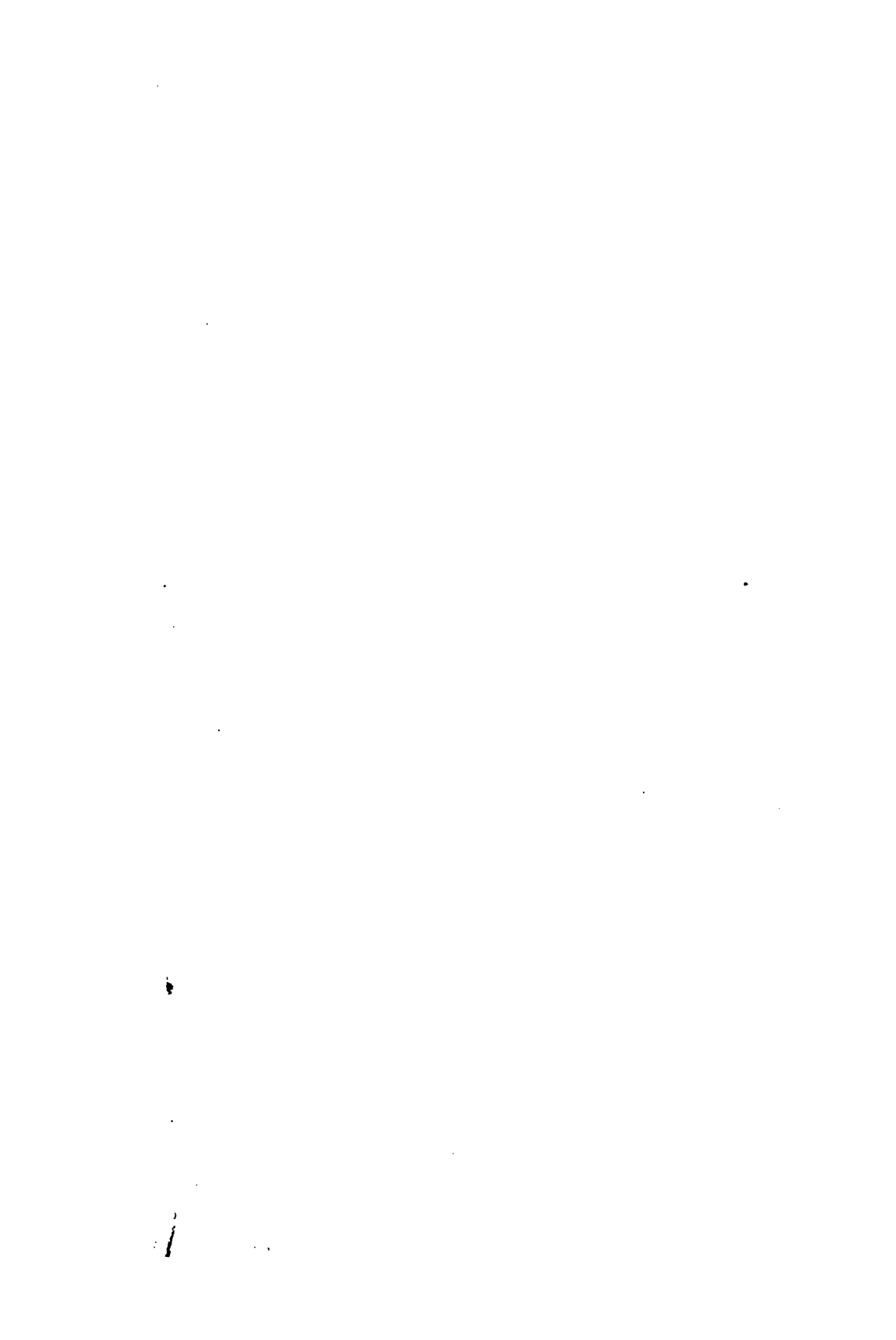
on the vantage ground of established law, might have prevented incalculable evil, now widely spreading, beyond the reach or remedy of any human control.

This appeal was intended to have been made on a similar occasion, by Bishop Newton, in a speech designed for the House of Lords on the second reading of the Dissenters' Bill, May 17, 1772. The concluding sentences of which may now appear to have been written in somewhat almost of a prophetic strain:—" There is no plea  
 " nor pretence for this bill; it is improperly  
 " entitled a Bill for the relief of Protestant Dis-  
 " senters. It is more justly and truly a bill for  
 " the public preaching of Arianism, Socinianism,  
 " any schism, any heresy, that any fanatic or  
 " incendiary may advance. Such is the nature  
 " of this bill, bad in itself, worse in its conse-  
 " quences. Let what will be said, it is contrary  
 " to all the maxims of sound and good policy  
 " for any government to grant to any men, or set  
 " of men, the free toleration and public profession  
 " of their religion, without their first declaring

“ what their religion is ; so that it may be known  
 “ to be consistent with the safety of the state.  
 “ But perhaps their principles are so very differ-  
 “ ent, that they *cannot*, or perhaps they are of  
 “ such a nature that they really *dare not* declare  
 “ them. I am afraid, my Lords, and there is  
 “ too great reason to fear, that the true secret,  
 “ the true end and design of this bill, as well as of  
 “ the petition from some of the clergy against  
 “ subscription, is, that being no longer under  
 “ any restraint from the Articles, they may more  
 “ freely preach their Socinian doctrines, deny  
 “ the ever-blessed Trinity, assert Jesus Christ to  
 “ be little more than a mere man, and take away  
 “ all the merits of his sacrifice and atonement.  
 “ In the Act of Toleration itself there is a clause  
 “ that the benefits of this Act shall not extend  
 “ to ‘ any person that shall deny in his preaching  
 “ ‘ or writing the doctrine of the blessed Trinity,  
 “ ‘ as it is declared in the Articles of Religion.’  
 “ There is another Act of the 9, 10, Will. III.  
 “ for the more effectual suppressing of blas-  
 “ phemy and profaneness, which subjects to the

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The consequences of this measure, should it pass into a law, may easily be anticipated by any person of common sense, who reads his Bible, and is acquainted with the history of the Reformation. He will not find a word in the one, or a fact in the other, from which any favourable inference can be drawn, as to the result ; but he will find both replete with warnings and examples of the most awful and decisive character.

The signal interpositions by which this fatal concession has hitherto been procrastinated, instead of operating, as might have been hoped, as so many barriers to the possibility of its future admission, are now either totally overlooked, or made use of as so many arguments in its favour. Successive advocates have failed and fallen in the attempt, and the assault is renewed with redoubled ardour. “ *Non Hydra secto corpore firmior,*” may justly characterise the perseverance of that body, which loses none of its energies by loss of its heads. Like the immortal phalanx of Lacedæmon, it derives its perpetuity not from its invulnerable nature, but from the rapidity of its succession, and the

promptitude of its supplies: and this, my Lords, is hailed as a favourable omen of final triumph; and such, indeed, it may be; but this will not vary the grounds of the question.—The nature of a cause will never be changed by the number of its advocates. A disease would not assume the character of health by becoming epidemic; nor does a confederacy cease to be formidable in proportion to the increase of its partisans. It is possible for the public mind to be so familiarized with political evils, as to be deadened to the sense of their danger; and governments are less little disposed as individuals, to profit by any experience of which they do not pay the cost. If such fatuity were impossible, how could this question be entertained on British ground? Where could its supporters be found, amongst the representatives of a Protestant population, and the members of a Protestant church? But we live in a time of wonders, in a day of successive anomalies. The law of the land, as it now stands with respect to religion, is of a novel and singular stamp. It is yet illegal to *impugn*

*the truth of Christianity in general, but it is no longer illegal to assail or to deny its fundamental doctrine.* The law soon may be—*The government of the country is Protestant, but its administration may be PAPAL.* After sufficient experience of the mischief which infidel writers could effect under some legal restraint, an experiment has been ventured, how much more could be done without it, and *it has answered abundantly.* Experience has shewn how Papists in Ireland can conduct themselves towards Protestants, when restrained by many disabilities; and an experiment is proposed, the result of which may distinctly ascertain the length to which that conduct can be extended when there is no disability at all.

The wisdom of past ages has transmitted a maxim concerning evils, that of two we should choose the least; the wisdom of the present seems to invert the rule, and, in this case at least, to choose the greatest. An enemy without the camp has hitherto been considered as less dangerous than an enemy within; but it is

now distinctly avowed, that an enemy *within* is the least dangerous of the two, and therefore he ought to be admitted; and an assertion is superadded, that when admitted he will become a FRIEND!! And upon such principles, *Credite posteri!* at the very moment when the enemy of the true faith, the scourge of Christendom for twelve centuries past, is marked out for judgment by the signal and predicted vengeance of the Almighty; when the seat of the Papacy is surrounded with armies, and the infallible Head of the Church preparing to save his person by flight, at this very moment a Protestant state is deliberating on the means of reviving his influence, and restoring his ascendancy; and actually providing a refuge for him or his adherents in the bosom of the British empire. How soon may she with THE QUEEN OF CARTHAGE say

“Ejectos littore egenos

“Excepi, et REGNI DEMENS IN PARTE LOCAVI!”

Neutrality towards Naples, is a measure of comparative indifference, while activity is mani-

fested on behalf of Rome. Admit *her representatives* to a seat in our councils, and a share in our legislation, they will naturally and justly look to further concessions from THE THRONE, and nearer ascendancy over it; *they* will not forget, if we do, by what authority the title of "FIDEI DEFENSOR" was at first bestowed on a British Sovereign; or to *what faith* it referred: and, should the stream of royal favour taste of this fountain, the disposition to drink thereof abundantly will only be increased by indulgence.

The revival of Popery was for centuries the dread of England: to prevent this our reformers laboured—our patriots bled. The progress of infidelity has, of late, formed a new and equally just ground of apprehension for her safety: the learned have fought against its abettors with the pen, the brave with the sword. But on a sudden this warfare ceases—an armistice is demanded and allowed to both—restrictions are done away—laws are repealed—concessions are granted—every avenue is to be cleared—and

every door, even that of the "bottomless pit!" is to be opened at once.

Popery and Infidelity, your Lordships are aware, are not the only foes, with which the Church of Christ is to contend in the closing periods of her militant state on earth. There is another and a more desperate enemy still, the parent and instigator of the other two, against whose extraordinary machinations the defenders of the true faith will be called to contend, even against the "Ruler of the darkness of this world;" and he has another instrument of assault (the most dangerous, because the least suspected) which a christian soldier must be prepared to resist, not by weapons of modern philosophy, or modern policy, but by putting on the whole armour of God.

This instrument, my Lords, is SORCERY or WITCHCRAFT. Under the term is comprehended "all kind of influence produced by collusion with Satan; all persons who have dealings with Satan, if not actually entered into formal compact with him." That such

persons are among men, is abundantly plain from Scripture; and that such practices have been used in all remarkable periods of the Church, is testified by the same authority. The Prophets and Evangelists positively declare that such persons will be most numerous and successful in their delusions in the latter days. This sin has ever been marked by the most signal vengeance of Almighty God in the case of individuals; and the permission or encouragement thereof, on the part of governments, has been uniformly followed by national judgments.

“Thou shalt not suffer a witch to live.”  
(*Exod. xxii. 18.*)

“The soul that turneth after such as have  
“familiar spirits, and after wizards, to go a  
“whoring after them, I will even set my face  
“against that soul, and will cut him off from  
“his people.” (*Lev. xx. 6.*)

“A man also or woman that hath a familiar  
“spirit, or that is a wizard, shall surely be put  
“to death.” (*ibid. 27.*)

“There shall not be found among you a

“ witch, or a charmer, or a consulter with familiar  
 “ liar spirits, or a wizard, or a necromancer, for  
 “ all that do these things, are an abomination  
 “ to the Lord.” (*Deut. xviii. 11, 12.*)

For this sin the Canaanites were dispossessed  
 of their land :—

“ Because of *these abominations*, the Lord  
 “ God doth drive them out before thee.” (*ibid.*)

This sin preceded the destruction of Pharaoh:

“ Then Pharaoh also called the wise men,  
 “ and the *sorcerers*; now the magicians of  
 “ Egypt, they also did in like manner with  
 “ their enchantments.” (*Exod. vii. 11.*)

For this crime, the kingdom departed from  
 Saul :—

“ REBELLION IS AS THE SIN OF WITCH-  
 “ CRAFT.” “ Because thou hast rejected the  
 “ word of the Lord, He hath also rejected thee  
 “ from being KING.” (1 *Sam. xv. 23.*)

“ Then said Saul unto his servants, Seek me  
 “ a woman that hath a familiar spirit, that I  
 “ may go to her, and inquire of her.” (1 *Sam.*  
*xxviii. 7.*)

Saul's self-destruction is attributed to the same cause.

“ So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit to inquire of it, and inquired not of the Lord; therefore he slew him, and turned the kingdom unto David.” (1 *Chron.* x. 13, 14.)

For the same crime was Manasseh signally punished, and his kingdom exposed to INVASION.

Manasseh “ used witchcraft, and dealt with a familiar spirit, and with wizards.” “ So Manasseh made Judah, and the inhabitants of Jerusalem to err, and *to do worse than the heathen*, whom the Lord had destroyed before the children of Israel. AND THE LORD SPAKE TO MANASSEH, AND TO HIS PEOPLE, BUT THEY WOULD NOT HEARKEN. Wherefore the Lord brought upon them the captains of the King of Assyria.” (2 *Chron.* xxxiii. 6; and 9–11.)

“ And the Lord spoke by his servants, the

“ Prophets, saying ; Because Manasseh, King of  
 “ Judah, hath done these abominations, and  
 “ hath done wickedly, above all that the Amo-  
 “ rites did, which were before him, and hath  
 “ made Judah to sin with his idols ; therefore,  
 “ thus saith the Lord God of Israel, Behold, I  
 “ am bringing such evil upon Jerusalem, and  
 “ Judah, that whosoever heareth of it, both his  
 “ ears shall tingle ; and I will stretch over Jeru-  
 “ salem, the line of Samaria, and the plummet of  
 “ the house of Ahab ; AND I WILL WIPE JERU-  
 “ SALEM AS A MAN WIPETH A DISH, WIPING  
 “ IT, AND TURNING IT UPSIDE DOWN.” (2  
*Kings*, xxi. 10-13.)

Other instances might be adduced ; but it may  
 be sufficient to prove from Scripture, that the  
 practice of Witchcraft is the certain mark of a  
 people abandoned to confusion, and popular  
 tumult ; and *the permission of it in a govern-  
 ment, the positive mark of infatuation.*

“ I will set the Egyptians against the Eryp-  
 “ tians, and they shall fight every one against  
 “ his brother, and every one against his neigh-

" bour; city against city, and kingdom against  
 " kingdom: and the spirit of Egypt shall fail in  
 " the midst thereof, and I will destroy the  
 " counsel thereof; and they shall seek to the  
 " idols, and to the charmers, and *to them that*  
 " *have familiar spirits*, and to the wizards, and  
 " the Egyptians will I give over into the hands  
 " of A CRUEL LORD, and A FIERCE KING shall  
 " rule over them."——" Surely the princes of  
 " Zoan are fools, the counsel of the wise coun-  
 " sellors of Pharaoh is become brutish. How  
 " say ye unto Pharaoh, I am the son of the wise;  
 " the son of ancient kings? Where are they?  
 " where are thy wise men?"——" The Lord  
 " hath mingled a perverse spirit in the midst  
 " thereof; and they have caused Egypt to err  
 " in every work thereof, as a drunken man  
 " staggereth in his vomit. Neither shall there  
 " be any work for Egypt, which the head or  
 " tail, branch or rush, may do." (*Isa. xix.*)

Bishop Horsley's elucidation of this portion of  
 Scripture, is so remarkable, that I cannot refrain  
 from inserting it.

"The rulers of the Egyptians misled the people  
 "by erroneous politics. Ignorant of the designs  
 "of Providence, they formed false conjectures of  
 "the effect of their alliances, of the event of their  
 "wars, and their treaties; and misinterpreted  
 "what Providence brought to pass, at every  
 "step. This is a declaration of the dulness of  
 "the Egyptians to perceive the hand of God in  
 "their affairs, and foresee the impending judg-  
 "ment. IN THINGS BROUGHT ABOUT BY  
 "GOD'S PROVIDENCE, THEY WILL HAVE NO  
 "APPREHENSION OF ANY SCHEME OR DESIGN,  
 "NO DISCERNMENT OF THE CONNEXION OF  
 "ONE THING WITH ANOTHER, AND OF CON-  
 "SEQUENCE, NO FORECAST OF CALAMITY,  
 "TILL IT COME UPON THEM." (*Biblical Cri-  
 ticism*, vol. ii. p. 189.)

This sinful practice was not confined to the  
 Jewish dispensation. When "the Son of God  
 "was manifested that he might destroy the  
 "works of the devil," *Sorcery was one of them*;  
 and it was practised in the first age of Christia-  
 nity by one who professed to receive the Gospel.

“ There was a certain man called Simon,  
 “ which before time in the same city used  
 “ sorcery, and bewitched the people of Samaria,  
 “ giving out that himself was some great one.  
 “ To whom they all gave heed, from the least to  
 “ the greatest; saying, This man is the great  
 “ power of God, And to him they had regard,  
 “ because that of long time, he had bewitched  
 “ them with SORCERIES.” (*Acts viii. 9–11.*)

The true character of sorcery is summed up  
 in the words of Paul to Elymas:—“ O full of  
 “ all subtilty, and all mischief, thou child of the  
 “ devil, thou enemy of all righteousness, wilt  
 “ thou not cease to pervert the right ways of  
 “ the Lord?” These words, and the divine  
 judgment which immediately followed, effected  
 the conversion of a Roman and heathen Gover-  
 nor,—“ Sergius Paulus, a *prudent man*, who  
 “ called for Barnabas and Saul, and desired to  
 “ hear the word of God.” (*Acts xiii. 7–10.*)

Happy, my Lords, would it be, for the depu-  
 ties and governors of the Roman empire, if they  
 had equal prudence NOW. The word of God

remaineth, whether *they* desire to hear it, or whether *they* forbear. This abominable delusion of Satan, practised in the first age of the Christian era, will be prevalent in the last. "Now the Spirit speaketh expressly, that *in the latter times*, some should depart from the faith, giving heed to *seducing spirits, and doctrines of devils.*" (1 *Tim.* iv. 1.) WITCHCRAFT is expressly enumerated among the works of the flesh, and classed with other crimes already predominant in *these* latter times—"Adultery, sedition, heresy, and such like." (*Gal.* v. 19-21.) "I will come near to you in judgment, and I will be a swift witness against the SORCERERS, and against the adulterers." (*Mal.* iii. 5.) "Neither repented they of their murders, nor of their SORCERIES, nor of their fornication, nor of their thefts." (*Rev.* ix. 21.)

Of the mystical Babylon, it is written:—"Thy merchants were the great men of the earth; for by thy SORCERIES, were all nations deceived." (*Rev.* xviii. 23.) By this Satanic delusion will the "mystery of

"iniquity" be brought to its consummation, and  
 "that man of sin be revealed, the son of per-  
 "dition, whose coming is after the working of  
 "Satan, with all power, and signs, and lying  
 "wonders, and with all deceivableness of un-  
 "righteousness in them that perish; because  
 "they received not the love of the truth, that  
 "they might be saved; and for this cause God  
 "shall send them strong delusion, that they  
 "should believe a lie." (2 *Thess.* ii. 3; and  
 9-11.)

ALL WITCHCRAFT AND SORCERY is worship  
 offered to Satan. After the denial of the exist-  
 ence of God, which we have lived to witness  
 upon earth, what like affront can be offered to the  
 Majesty of heaven! and yet it is expressly  
 written and recorded, that such abomination  
 will fill up and finish the mystery of iniquity,  
 and complete the character of ANTICHRIST.

"And they worshipped the Dragon which  
 "gave power unto the beast, and they worship-  
 "ped the beast, saying, Who is like unto the  
 "beast? who is able to make war with him?

" And there was given unto him a mouth  
 " speaking great things and blasphemies; and  
 " power was given him to continue forty and  
 " two months. And he opened his mouth in  
 " blasphemy against God to blaspheme his  
 " name, and his tabernacle, and them that dwell  
 " in heaven. And it was given unto him to  
 " make war with the Saints, and to overcome  
 " them: and power was given him over all  
 " kindreds, and tongues, and nations. And all  
 " that dwell upon the earth shall worship him,  
 " whose names are not written in the book of  
 " life of the Lamb slain from the foundation  
 " of the world." (*Rev.* xiii. 4-8.)

I shall not presume, my Lords, to offer any  
 construction or interpretation of my own, on  
 these portions of the word of God; but as a  
 commentary upon, and a recapitulation of the  
 whole, I beg permission to recommend to your  
 Lordship's attention, a passage from "The  
 "Critical Disquisition" of Bishop Horsley, on  
 Isaiah xviii. wherein his Lordship has ably  
 summed up his own views of the ANTICHRIS-

**TIAN AND ATHEISTICAL FACTION** of the latter times.

“ I cannot quit the subject, without declaring  
 “ my sentiments on an important point, upon  
 “ which much error is abroad. **INDIFFERENCE**  
 “ **TO THE SIGNS OF THE TIMES IS CRIMINAL.**  
 “ Misconstruction of them may be dangerous.  
 “ I confess, I cannot discern any immediate signs  
 “ of the fall of **ANTICHRIST**. I fear, I see too  
 “ clearly the rise, instead of the fall, of the Anti-  
 “ christ of the West. Or rather I fear, I see  
 “ him advancing to full stature and ripe age.  
 “ His rise, strictly speaking, the beginning of the  
 “ monster, was in the Apostolic age. For it  
 “ were easy to trace the pedigree of French Phi-  
 “ losophy, Jacobinism, and Bavarian Illumina-  
 “ tion, up to the first heresies. But it is now  
 “ we see the *adolescence* of that man of sin, or  
 “ rather of lawlessness, who is to throw off all  
 “ the restraints of religion, morality and custom,  
 “ and undo the bands of civil society. That son  
 “ of perdition, who is to rise out of an apos-  
 “ tacy—not a constructive apostacy; never un-

"derstood to be such, by those to whom the  
 "guilt has been imputed: but an open, undis-  
 "guised apostacy. That son of perdition, who  
 "shall be neither a Protestant nor a Papist;  
 "neither Christian, Jew, nor Heathen; who  
 "shall worship neither God, Angel, nor Saint—  
 "who will neither supplicate the invisible Ma-  
 "jesty of heaven, nor fall down before an idol.  
 "He will magnify himself against every thing  
 "that is called God, or is worshipped; and  
 "with a bold flight of impiety, soaring far above  
 "his precursors, and types in the times of Pa-  
 "ganism, the Sennacheribs, the Nebuchad-  
 "nezzars, the Antiochuses, and the Heathen  
 "Emperors, will claim divine honours to him-  
 "self exclusively, and consecrate an image of  
 "himself. I doubt not, but this monster will  
 "be made an instrument of that pruning,  
 "which the vine must undergo. I am afraid  
 "to say, that the judgment will begin, or fall  
 "with the greatest severity, in that part of the  
 "Church, which most needs purgation. For  
 "when I consider the superstitions, introduced

"in the rites of worship, in some parts; the  
 "unwarrantable innovations, in the form of  
 "church government, in others; the relaxation  
 "of discipline, the lukewarmness, the neglect  
 "and violation of the ordinary private duties;  
 "the frequent breach of the Ten Command-  
 "ments, in those parts where the doctrine, the  
 "form of government, and the rites of public  
 "worship seem to me the most conformable  
 "to the model of the primitive ages; I am  
 "afraid to say, which of the various branches  
 "of the church of Christ it is, in which the  
 "purgation may be the most needed." Page  
 105-107\*.

In a preceding section, the learned Bishop,  
 speaking of Antichrist, declared, "I have an  
 "unfashionable partiality for the opinions of

\* The republication of this important passage, is the  
 more desirable under existing circumstances, as it is omit-  
 ted in the new edition of the Bishop's Biblical Criticism,  
 and is to be found only in the quarto edition of "a Letter  
 "to Edward King, Esq." by Samuel Lord Bishop of Ro-  
 chester. Printed for Robson, 1799.

“antiquity;” and, in his masterly delineation of the character of the last predicted tyrant and enemy of the church, his Lordship seems to have adopted and revived the prevalent opinion of the early ages, as stated by St. Jerome, in his Commentary on the 7th of Daniel. “Ergo  
 “dicamus quod omnes Scriptores Ecclesiastici  
 “tradiderunt: in consummatione mundi, quando  
 “regnum destruendum est Romanorum, decem  
 “futuros reges qui orbem Romanam inter se  
 “dividant: et undecimum surrecturum esse  
 “regem parvulum, &c. Ne eum putemus juxta  
 “quorundam opinionem, vel diabolum esse, vel  
 “dæmonem; sed unum de hominibus, in quo  
 “totus Satanahabitaturus sit corporaliter. *Et*  
 “*as loquens ingentia.* Est enim HOMO REC-  
 “CATI, filius perditionis, ita ut in Templo Dei  
 “sedere audeat, faciens se quasi Deum.”

I am aware, my Lords, that these opinions, or any others concerning Antichrist, are become very unfashionable; and it is not my purpose to detain your Lordships by a disquisition whether Antichrist be the devil incarnate, or

the Roman Pontiff. The latter, your Lordships well know, was the opinion of Bishop Newton. What his sentiments would now be, is the question, on Protestant and Catholic conciliation and affinity;—we may collect them from his admirable “Recapitulation of the Prophecies relating to Popery.” *Works*, vol. i. p. 763.

“ Since, then, the corruptions of Popery are  
 “ so particularly foretold in scripture, and make  
 “ so considerable a part of the ancient prophecies, we have the less reason to be surprised and offended at them. While the  
 “ Papists endeavour to corrupt, and adulterate  
 “ the doctrines of the prophets and apostles,  
 “ they still accomplish their predictions; while  
 “ they labour to destroy Christianity in one  
 “ part, they unwittingly confirm and establish  
 “ it in another. And since a time is certainly  
 “ coming, wherein God will avenge himself on  
 “ these idolaters, and require the blood of his  
 “ servants at their hands, let us wait with the  
 “ faith and the patience of saints, till it be accomplished. We have seen the prophecies

“ remarkably fulfilled in their success, and we  
 “ shall see them as remarkably fulfilled too in  
 “ their destruction. The power of the Pope is  
 “ nothing near so great now, as it was some  
 “ ages ago: it received its death-wound at the  
 “ Reformation, of which it may languish for a  
 “ time, but will never entirely recover, though  
 “ ITS LAST STRUGGLES AND EFFORTS, LIKE  
 “ THOSE OF A DYING MONSTER, MAY BE  
 “ TERRIBLE AND DANGEROUS. In the end,  
 “ the Gospel will prevail over all enemies and  
 “ opposers. (*Matt. xxi. 44.*) ‘ Whosoever shall  
 “ ‘ fall on this stone shall be broken, but on  
 “ ‘ whomsoever it shall fall, it will grind him to  
 “ ‘ powder.’ We will conclude our discourse  
 “ with the words of Ezra, so very applicable to  
 “ us of the REFORMED RELIGION. (*ix. 13, 14.*)  
 “ ‘ After all that is come upon us for our evil  
 “ ‘ deeds, and for our great trespass, seeing that  
 “ ‘ thou our God hast punished us less than our  
 “ ‘ iniquities deserve, and hast given us such  
 “ ‘ deliverance as this,’ A DELIVERANCE FROM  
 “ THE CHURCH OF ROME; should we again

“break thy commandments, and join in *affinity*  
 “with the people of these abominations, would-  
 “est thou not be angry with us till thou hadst  
 “consumed us, so that there should be no  
 “remnant nor escaping?”

My Lords, I do beseech you to pause—con-  
 sider what would be the opinion—what would  
 be the language—what the decision of either, or  
 rather of both these departed champions of the  
 Protestant faith, and Prelates of the Church of  
 England, if sitting in their legislative capacity,  
 robed in the ephod of the sanctuary, and sworn  
 on the Gospel of God; they had witnessed,  
 what your Lordships will shortly behold,—*a*  
*Bill for removing such disabilities, and grant-*  
*ing such an emancipation to Papists,* as shall  
 leave them no office in the state (the highest  
 excepted) beyond the reach of their attainment,  
 —beyond the power of their abuse! What, I  
 would ask again, could increase their astonish-  
 ment? another Bill, my Lords, attending it, for  
 the repeal of the statutes concerning WITCH-  
 CRAFT and SOUCERY!

I confess, my Lords, having a seat in no house but my own, loving my country—attached to her church—maintaining her constitution—and honouring HER KING—I tremble for them ALL in the fear of GOD.

## HOUSE OF COMMONS.

### WITCHCRAFT REPEAL—(IRELAND.)

This bill was read the third time, and passed. Lord — observed, that midnight was a most appropriate time to pass such a measure.—(*laughter.*)

NEW TIMES, Tuesday, March 27, 1891.

My Lords, I am neither bigot nor enthusiast—I am not a Demetrius, or a son of Sceva.—I cannot bow before the *Silver Shrines* of that LIBERALITY where sacrifices are now made continually! (*vide Acts xix.*) I am deficient in that CHARITY “which thinketh no evil” of SATAN.—I have an *unfashionable* belief in HIS existence and influence, as “THE SPIRIT THAT  
“NOW WORKETH IN THE CHILDREN OF DIS-

“OBEDIENCE.” As the word of God, which cannot lie, declares witchcraft to be one of his instruments of delusion, and calls “the well-favoured harlot THE MISTRESS OF WITCH-CRAFTS that selleth nations;”—as the *divine* law punished that sin with death, and nations addicted to it, with destruction; such offences, I must deem not unworthy the notice of *human* legislators, and no matter of MIDNIGHT MERRIMENT in a Christian senate.

I trust, my Lords, this bill will be met in another House with the solemnity which its peculiar nature demands; and with the consideration due to its practical results. Your Lordships, I am confident, will on this point agree with the sentiments of an enlightened prelate already cited on another subject.

“As it is certain, if Revelation is certain,  
 “that there are evil angels, or spirits, let us not  
 “indulge the sceptical humour of the age, to  
 “doubt of the reality, and much less to DERIDE  
 “THE NOTION of the existence of such beings.  
 “It may be ridiculous to believe too much of

“ evil spirits, but it is equally absurd to believe  
 “ too little. It is not REASON, it is not PHILO-  
 “ SOPHY, that maketh men *doubt or disbelieve*,  
 “ but the vain affectation of appearing singular.  
 “ Reason and revelation, philosophy and scrip-  
 “ ture, will, in the end, be found to agree toge-  
 “ ther; and he who can doubt of the existence  
 “ of such beings, if there are such beings, giveth  
 “ them a manifest advantage over him. He  
 “ can have no better reason for doubting of their  
 “ existence, than because he doth not see them;  
 “ and upon the same principle he might as well  
 “ deny that there is a God, as that there is a Devil.  
 “ He who can run counter to the reason and  
 “ experience of all ages and nations in this parti-  
 “ cular, must himself be *possessed*; must labour  
 “ under a strange infatuation of mind, and in  
 “ some measure establish the very thing which  
 “ he endeavours to overthrow. But setting  
 “ human reason, setting human authorities aside,  
 “ the oracles of God put the matter beyond all  
 “ doubt—all contradiction.

“ Our religion itself is founded on the supposition of such beings; for we know, (1 *John*, iii. 8,) that for THIS PURPOSE, the son of God was manifested, that he might destroy the works of the devil. The angels that ‘ kept ‘ not their first estate,’ have ever since their fall, aspired to a sort of equality with God; and their language to the children of the world hath been the same that it was to the Saviour of the world, ‘ all these things will I give thee, ‘ if thou wilt fall down and worship me :’ and so great hath been their success in this particular, that in several *barbarous nations* the devil hath been worshipped, and served instead of God blessed for ever\*.”

BARBAROUS NATIONS, my Lords, are receiving the Gospel, and walking in light;—let *civilized nations* beware, lest any should steal their palladium.

The ark of God is yet in *your* house,—stand

\* Bishop Newton on the Nature and Condition of Angels.

around it, my Lords, and defend it—set up no *Dagon there*—let not the Philistines triumph.

Conciliation of Dissenters has opened the mouth of blasphemers,—concession to Catholics may yet “give place to the devil.”

Discrepancies, my Lords, may creep into and corrupt the purest church. A spiritual Liturgy and formal worshippers,—Commandments of God confronted by “doctrines of men;” for maladies like these—dangerous and deadly as they are to a *mystical body*, there is yet a balm in Gilead, there is a Physician there.—But what Mandragora can minister to the disease? what Chiron can arrest the process of dissolution in that BODY POLITIC, which should exhibit the morbid anatomy of a Protestant king and a Papal council? A cure, in such a case, would be contradictory to experience, and therefore will baffle experiment.—Whatever the nostrum, —whosoever mix it—there is “Death in the pot.” An honourable member has already announced that by the decision of ONE NIGHT

*“ the Protestant character of the House of Parliament is changed.”*

A noble Lord has inadvertently acknowledged, with at least as much truth as wit, that *“ He has been legislating with the Pope at his back.”*

Other portentous changes have been working since, and the contagion, if not stopped, will spread. A Papal relapse may terminate in a Pagan crisis: it is not so remote as some imagine; for, if there be already such “ A FALLING AWAY,” what are we taught to expect as the consequence, but that “ THE MAN OF SIN” be revealed in his time, “ the Son of Perdition who “ opposeth and exalteth himself above ALL that “ is called God.” (2 *Thess.* ii. 3, 4.)

If our conduct be that of the heathen, our cry will be theirs :—

*“ Excessere omnes adytis arisque relictis,*

*“ Dii, quibus IMPERIUM HOC steterat.”*

Suffer, my Lords, I entreat you, this word of

exhortation—take no offence where none is intended. Look to the Throne while it stands, admonish the Peers who surround it, for ye are the “MINISTERS OF GOD” to them.—His altar you serve, his word is your law. My Lords, remember ELI! Think on his fallen house—and, ere your eyes wax dim, and ere your lamp go out, O! listen to a voice in the Temple—despise not the word of prophecy, the lively oracle, which saith, “Bind up the testimony, seal the law among my disciples.”

“And when they shall say unto you, Seek  
 “unto them that have familiar spirits, and unto  
 “wizards that peep, and that mutter; should  
 “not a people seek unto their God? for the  
 “living to the dead? To the law and to the  
 “testimony; if they speak not according to this  
 “word, it is because there is no light in them.”  
 (*Isaiah*, viii. 19, 20.)

My Lords, I have done; and done no more than my duty. Let every man in England, go and do likewise, “as of the ability which God

“giveth.” He hath given much to your Lordships—may the spirit of his grace dispose your hearts to use it all to HIS GLORY. May the dew “of his blessing” continue yours, and may you continue stewards of his mysteries, pastors of his flock, pillars of HIS CATHOLIC and APOSTOLIC CHURCH. Your Lordships are called, as Christians, and called as legislators, to “wrestle not “against flesh and blood, but against principalities and powers, against the rulers of the “darkness of this world, against spiritual wickedness in high places. Wherefore take unto you “the whole armour of God, that ye may be able “to withstand in the EVIL DAY, and having “done all, to stand.” STAND, therefore, my Lords, where Providence has placed you, on the “rock of ages;”—STAND, WHERE YOUR PREDECESSORS STOOD, on the foundation of your MARTYR REFORMERS. “BE YE STEDFAST, “UNMOVEABLE.”—As Prelates of a Protestant establishment, ye are bound to say to others—  
*“Meddle not with them that are given to*

"*change*;" and as Peers of a Protestant Parliament, may ye be emboldened to say for  
YOURSELVES

"NOLUMUS LEGES ANGLIÆ MUTARI\*."

\*The great Apologist of the Church of England was not indifferent as to the subject of Witchcraft and Sorcery.—He could discern its connexion with Popery, and did not pass over the matter *sub silentio* at the commencement of the reign of Elizabeth.—When addressing the Sovereign, he lamented the increase of the evil at the time when England was emerging from the darkness and emancipated from the bondage of the Papal See.

*"It may please your Grace to understand that Witches  
and Sorcerers within these last four years, are marvellously  
increased within your Grace's realm."*

"I pray God they never practise further than the subject."

*Sermon before the Queen, by BISHOP JEWELL, A. D. 1558.*

*Monday, April 2, 1821.*

FINIS.

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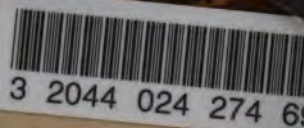












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